M 2073

Thursday, November 11, 1971

GROUP I

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It is all right? Good. Group I. (Silence) We took -- we talk about Work.

Last night I used the term 'to be devoted'. It's a characteristic of Group I. At least for a certain period of your life, you have to have such belief in Work that you are willing to concentrate on that, at the expense of anything else of a similar kind; and that you have made up your mind that there is a place of Work in your daily life; and that also that you expect that when you try to apply it, your life will change. All that is involved in being a member of a Group I. I've called it sometimes par excellence. It is your conscience that will decide if that is the kind of a Group you wish to belong to, but you know what it involves.

If you say, "Yes," Work has to be on your tongue, in order to be devoted to the Ideas, not necessarily Gurdjieff, not personalities. The devotion is to an idea of hope; a belief that something can take place; a hope for the possibility of a change, believing

that if one applies Ideas in the right way as prescribed, that you must change. So all of this you must realize now involves a tremendous amount: first the devotional attitude, but also the responsibility of the application; as I say, to have it at the tip of your tongue or your fingertips; part of your ordinary life, regardless of what takes place in your ordinary life; that you first think of Work as a possibility to help you to solve the problems of ordinary life; so that you run to the medicine chest of Objectivity to see what is available as a remedy, and to apply it.

Now if you put it this way, you know you are very far removed from that, because you live your life; you describe many times your experiences. You feel sometimes bitter about it. You rebel every once in a while. You think it is impossible to continue to live; at least sometimes one says that. You have an idea that it will be all right for someone else, but not for you; or that you suffer; let's call it that way; that you experience something extraordinary, and that perhaps you shouldn't; or that maybe God is to blame, or with God, all kind of conditions and other people. But, when we talk about acceptance, it means that we must accept Ideas and application as a remedy of all states of one's life. You don't do that. You talk about your difficulties in life. Sometimes I think it is for sympathy. Sometimes it is to indicate how difficult it is to apply Work, or that you then have an excuse why you didn't Work. It cannot happen in Group I.

In Group I you're under obligation to try Work first. Whenever something happens, you must remember Work as a remedy, even

when you have fear; even when you are angry; even when the conditions are sometimes very difficult, and you would do something else as a remedy, which afterwards perhaps you would be allowed. First you see if there is anything in the Ideas of becoming Objective; of actually realizing that that is what you are, and that you experience; and you have to take it as an experience, to accept it as it is, without a thought of even wishing to change it, and to apply the Idea of Work; that is, to make, in such states, an attempt to create an Objective entity, to remember that. That's the first medicine out of the cabinet that you should take hold of and say, "This will be my salvation. I want to try it," and not to continue to say that you are either too busy or too involved.

The first thought is always Gurdjieff, almost as if you would run to your grandfather, and ask him to tell a story concerning your state; and to see what was done in this--in the case of Beelzebub, and what he had Ahoon do, or what the Captain had to do; so that little Hassein starts to find out by illustrations, descriptions and examples, what it was that Gurdjieff would use as a suggestion, or as a very definite activity, or making arrangements; so as to tell Hassein that there is a remedy in all cases, but that sometimes the remedy cannot be applied immediately when the involvement is too great.

Now we talk about your Groups, your meetings. We talk about the need for speaking among yourself. We're talking now also about trust, so that you feel entitled and happy to be able to speak; that you feel that you have a right to communicate the results of such attempts which are worthwhile, whenever during a

week you have had a thought about Work, and you felt that you could try to apply it; that you can then describe such application, and if possible results, if there were. And for Group I there are always results. About that you must not make a mistake, because for Group I there is always an application of Work, regardless of conditions. There are no excuses that you cannot Work. If you realize you cannot in certain situations, it is your obligation to wake -- to wait until you can, and then not to forget that there is a medicine.

What will be the result of that kind of exchange: trust in a common aim; help from others; overcoming your own weakness, so that it is not allowed to talk in Group I about not being able to Work. When you do Work, which I think you must, you establish confidence for someone else who is listening, as well as in yourself, of the utilization of what at that time was the best kind of medicine that you could think of, and you applied it. You took it. You digested it. You made it useful for you. Your life took it because you wished it. That means that all the others in a Group can start to realize that here is someone pointing out Work to them, and that the description in the presence of all of you will help to bring the level of the meeting up.

It is so simple. All you have to do is to be honest, and to remember that you can be honest at any time. The honesty is I remember Work. I Work. I say this. Sometimes I say, "I remember Work, and I sit, ready to Work on myself." I say it sometimes, "I remember Work, and I walk, ready to be able to Work on myself while I walk." I say, "I remember Work." It comes to my mind.

Fortunately, it comes to my feeling. Somehow or other it knocks on the door, and it asks to be let in, and I say, "I open the door." I say, "Let it come in. Let it be with me." I ask little 'I' to be created for me, to be let in. After all, that's my child, and that child has a right to be let in, into my home, when I open my home for the possibility of further growth. And with that you come to a Group, and with that you know you have that responsibility for all of you to talk, not all at the same time in one evening, but a variety of different speakers. And I say, no fear. There is no fear in the application of Work. There is no fear on your part, no giving in of weakness, because it is not that difficult to make that attempt when I say I remember Work, and I Work now. I think you must understand that.

What is the sum and substance of a Group I meeting? An exchange of esoteric knowledge; a description of a state in which more knowledge was added to me, because of the attempt of creating an Objective something, which then started to function as an Observer. And being subject to the rules of that kind of Observation, and the remembering Impartiality, remembering a Moment, it becomes clear to one that the attempt that I make can be very simple; and even if limited to a very short so-called time, and maybe even looking or being experienced as a flash of insight, that there is then the possibility of describing myself as having received an observation ray, coming from 'I', and lightning -- lighting up myself, and giving myself knowledge about what I was or have been, if I describe it, or what I am when I experience it. And I describe myself as having received more knowledge of myself

truthfully.

For that reason I say it is so simple, because one talks; and in the midst of it you remember Work, and it flashes through your mind that maybe you could continue to talk, and at the same time set another kind of machinery in motion. It is as if you can have a switch, and all you do is to flick it, and the motor starts. In a certain place above the temples it becomes operative. And when it starts to run; and you almost will know that the little 'I' purrs when it is active, when it is happy to be able to grow, when it has received the green light, when conditions have been made sufficiently conducive that it is tolerable for the little 'I'; the little 'I' will continue to be there, because it wants to help you.

The relation that is established then; I say again; is so simple that I can then talk in language which can be understood by everybody, because it has to do with a description of myself. It has to do with a state in which I was, and where now as a result of the application of light to the darkness of myself, something in me has received more data, more truthful about myself as I am, and I can tell what was the additional knowledge. I can tell it to others. I can say that I experienced, because of such observation, a certain resultant state within myself, not really known before, but which gave me an insight of that what I am in reality, deeper than before, more firm, more honest, more useful, and of course more reliable.

I can even, if I wish to describe such an experience, come to a definite statement about the conclusion I reached. I can say,

"I have seen myself now in that experience of the accepting of that what took place, and I have seen my reluctance. I have seen my mind fighting for position. I remember quite well how my unconscious mind started to talk to me, almost tried to talk me out of it, or to tell me that it was not necessary to be Objective for a simple little experience of ordinary life, and I almost was persuaded that my mind was as good for the purposes that I had in mind. But then remembering Work, I said nothing is too good for little 'I', and my ordinary mind is really not as yet equipped even to take over. For ordinary life I will allow it many, many things, but in this particular case I needed a special kind of influence. And this influence became clear to me when I had that experience in which I was really involved, but where somehow or other I allowed a little 'I' to exist, because I wished it to be there. And it gave me further information, I say of my reluctance, but also afterwards the acceptance of that what took place. And with accepting of that what at first was very difficult, I experienced a state of calmness, a state of being at rest, at peace within myself; a state as if during that certain moment, and perhaps even lasting a little longer, and having after effects of an equilibrium between my ordinary mind and my feeling; and no particular conversation or the need for it, no wish to want to explain, no more associations which might have been harmful. The acceptance of that what I then experienced; or rather, through the experience of accepting that what I was, which I now describe; when I experienced it, I experienced the freedom of my Being."

I say again, it is very simple; so that even such description, when you talk together and you really want to exchange, that at the time then when you speak, everything is so clear; so that then even by that kind of a good association, remembering how you were, then when you speak, you are. And that result is communicated to others who are with you in a room. When you talk in such a way, they know that something is taking place. They know that you will want to select your words correctly. You want to create the impression of truthfulness. You want to speak both from your heart and from your mind, and you want to become convincing that that what you are telling is the truth, and that they, whoever hears it, can rely on you who is telling the truth to them.

I hope you understand this; I hope what is the meaning of an esoteric Group of that kind. I hope that you realize that if you do make such attempts, that then not only the level of the meeting will be higher, but there will be such a result, which will be much more permanent; and it will carry over until the next day and the next day, because somehow or other someone is touched by your wish for truth, by your simplicity, by your insistance to wish to show what is an essential quality of unity for yourself.

You will be able to talk. You will not have any fear that someone else is going to contradict you, because in Group I we really don't argue. We make statements of Work, and continuous; that is, I'm ready when someone else finishes, because I said before, my experience, regarding applications of Work, are on the tip of my tongue. I can, at any one time, find them in my mind, and at any one time can find the wish in my heart to talk about it.

You must start in making a meeting much more meaningful, much more worthwhile, much better for yourself and for others, and to consider your influence on someone else next to you, or on the other side of the road -- other side of the room, across, whoever is there. Maybe sometimes you think about that. This might be very useful for so and so, because we had a conversation, and I formulated for myself, when I was by myself, in such a way, being reminded of our conversation, and now trying to be helpful, to say it in a general way, without directing it to someone, but just in general, for those ears who could hear, if they were open enough to listen.

When I say that I feel that you are ready for these kind of exchanges, I really mean it. I may, in the past, have said certain things to you in the little cassette; and I honestly meant it; because the impression that sometimes has been created on me, or on Marjorie, who listens carefully to all your meetings; so do I as a matter of fact; and we discuss many times, certain things; and it is a disappointment when you fall -- when you fall down a little. There are no rules for this kind of conduct. Either you feel it, or you don't. No amount of telling you, or even reminding you, will be of avail. You will be reminded. It does not mean you will want to do something. But if you do get a little cassette, and there are certain statements in it, please listen to it, and then respond. Sometimes the level of a meeting can be set by just listening; and then you are reminded; and then you can enter, as it were, stepping up to that level; and not just acknowledging it by saying, "What is next?"

I feel it many times; if you wish to study; if you honestly want to find out what there is to find out; if you really want to grow, in accordance with the rules of belonging to Group I, then you must talk about your wish to grow, and you must talk about the results of growth, which are simply expressed as additions to the knowledge of yourself; again I say, as a result of sincerity, being nothing else but the truth. Then you establish a Gurdjieff Group. Then you help the Ideas to be maintained. Then you start to form, on the West Coast, a center of knowledge, truthful, and if possible exact, because then you help each other. And that is so necessary, to see what is the relation between my brothers and sisters and myself.

When it is a family, it's always the relationship towards God, the Father. When you are a Group like that, and you can establish a family relationship, a bond, then... You probably remember. Some years ago I talked about emotional quality among members of a Group, and how absolutely necessary it is that where your mind fails, your heart can still continue and carry you, and that that is based, of course, on such simple statements, and of course, on an honesty with yourself. And a description of such honesty will be recognized by anyone who can, because of his wish to be open, can be open. A person who wants to be open loses his prejudices. He is allowed to see things in a very certain way, and not at all like the usual way.

When one starts to think about the real meaning of the acceptance of oneself, it means that in oneself there is no wish. There is only one, as a wish for the continued creation and maintenance

of little 'I', but that's really not <u>your</u> wish any more. That is the conversion of a necessity of experiencings, which then make you want to hang on to that what is not of this world, but what you could believe in as being a Savior. And as such, that wish connected with that, is not your own. It starts to belong to the totality of Infinity. And for that reason then, when I say, "The necessity of accepting me as I am, by this little 'I'," means I have no wish. I have no desire to describe what I would want. I have no desire to try to describe what I don't want. I am not looking at my suffering, and a headache, and whatever it is as a suffering, which I want to do away with. I look at them as a possibility of reminding me.

And then the utilization of that what is for me then; that kind of suffering, created in me, in somehow or other in my unconscious state, a description, and a reason, and an association; all of a sudden becomes, by itself, an experience only of my body, sometimes my mind, sometimes my real feeling. But nevertheless, the acceptance means I am free from all the so-called consequences of that kind of an organ of Kundabuffer, because the acceptance prevents the operation of that Kundabuffer organ in giving me consequences. It takes away from me, that what I call Kundabuffer, of a misunderstanding of myself, and in its place, by removing even the consequences, I can see the truth as it is. And that truth is only truthful at the present moment of the experience. I do not go into the future.

The realization of what is really present; a moment of existence without dimensions of time or space; it is really a recognition

of Infinity, in which, of course, there are no further boundaries. And no description whould ever fit it, because the words are already a boundary, as a concept put into words. But when I talk emotional language, and do not wish words to express what I really feel, and what I really feel I am, then I can leave that language on its own, without any further wish of projecting it into the future as a word. And by leaving it alone, I am left with my openness.

This openness means I become more and more empty and ready to receive whatever currents may be around me. I become open to the possibility of being affected by certain conditions; perhaps even certain entities; maybe a current that could enter into me, a current that perhaps may be there, and have been there, and has been there all the time. But not being open, I never recognized it. The eye of my openness perceives it, and it wishes then to attract that what is available to me, to myself, to help to fill the emptiness of my questions.

All the time one must keep in mind that I am as I am on Earth, a part and parcel of a totality of something existing, about which I do not know, and not knowing even the laws of the existence, I don't even have the right to consider it in my own terminology. When I say, "Not my will," I know what that means. I efface my wish. But I don't want to call it will, because if I say, "Not my will," it is wrong. I can say, "Not my wish," but I dare to say, "But I will." Now this 'I', that I use then in that phrase, is the totality of myself as Being, and my will is the expression of one of the component parts, which make up -- make

up my Being as it is.

For man the phenomena of his being, in an unconscious state, and at a certain level, becomes the noumena of his Being in the state of Consciousness and Conscience. When that has taken place, and which can take place at certain times, for a very short length of time as we express it as a Moment, then there is the realization of a unity existing without dimensions. And being able then to translate that at that Moment into terms of Infinity, it is given to me, as a person, changed into at that Moment, an Individual, to have a Will. And this Will expresses itself in the continued wish, as a component part of my being, to remain open, to be able to digest whatever might come as a result of such openness. And being open, and making that attempt, I attract that what otherwise would pass me by.

You understand now what I mean by a Group cooperat -- cooperative effort? You wish to understand someone, and you listen, and you hear him, and you want <u>that</u> to fill you. You don't want to tell others too much about yourself. It will come out, in time. Your openness is that you are ready to come to a Group to listen, that you want to see what is possible for you to extract from the level of a Group. What can you take from the--such unity, and apply it for yourself, within yourself? This is the wish to receive, the openness to get something that then will be of--of help to yourself for your growth.

When we talk about these things, I know how difficult it is to achieve them. Also that is subject to the same kind of a law. And I would like to describe how it ought to be, and again I have

no right to describe it. All I could wish for is that the person comes to a Group in a state of honesty, having a wish to listen, and if necessary, to communicate, but not to--to de--dictate, or to put it in a certain kind of a form, already predetermined, but taking that what comes as comes, each moment, as experiences take place.

All right?

SIDE TWO

When I now say that I know very well how difficult it is to reach such a level, or such a state; it does require, at times when you're not at the meeting, when you think about it, a certain form of prayer. You want help. A meeting can help you. When prejudices fall away and something else can be substituted by a mutual effort, there is such a great chance of maintaining it on a much better level and for a much longer time, so that even it will flow over during the week in thinking about the meeting and what you could expect. Without determining exactly what it will be, you can hope for an atmosphere.

The atmosphere will be conducive to create, in that atmosphere, that what belongs to the atmosphere. It will help you to understand the noumena, which will be associated with the change-over from personality to Individual; or to say it differently, that what will be a result of the conversion process within yourself, which gradually as time will go on, will produce within you three more full grown component parts to become the unity of your

Being; but that continuously, when one lives on Earth, that one has a certain possibility, of every once in a while, experiencing the Infinity of one's Being and the final -- finiteness of the components. One can become Aware of a Conscious and Conscientious state, and at the same time, because that is the living life--line of life on Earth, be in touch with that what were component parts which made the Being, and can be expressed towards the unconscious world as ordinary forms of feeling, thought and certain activities.

In a Group one balances constantly that kind of a line. For yourself, you live in your Being as much as you can. For others, you describe component parts. This is the meaning of, when through Observation, one enters into the Essential Essence of oneself, then, at that point, turning around; and not even that is necessary; you can say, proceeding further, you again will reach the surface of your component parts, if you understand what I mean by that.

Component parts are manifestations, either of your physical, or of your feeling, or of your mind. The manifestations of that what is feeling, and what is of your mind, will take on the form of words. For a feeling it will remain in the realm of vibrations. The wish for becoming active can be based on your feeling and your mind, and reach, and even as component parts, a certain unity. All of that remains unconscious world, but the contact is through the line in which the three have become one. And that kind of unity, of Consciousness and Conscientiousness, is where the Man begins to belong to God.

How will I say it differently? How can I say it differently?

I am here a very short time, maybe unfortunate, that I cannot make it, partly... Well, I cannot help that. I also have to accept it. I have to accept the fact of a certain responsibility. If I could stay here, it might be a little easier for you, but I don't do it. Other things are also needed. And so I talk just now, and I try to remind you, because all of that what I've said, you know. We've gone through it several times already. You can find it in old records, which are gathering dust, in many cases simply because you don't make your week a Work week; simply because you don't remember a meeting; maybe sometimes because the level of the meeting was not even right, and you don't wish to remember it. All of that may be circumstances, or it may even be your fault. I do not care about it. My requirement, for myself, is to keep on telling you. I cannot predict your future.

I do hope that you, in time will start to understand the meaning of the present - in the present to live. The present is where the change is made between past and future. It is also the place where unconsciousness and Consciousness touch each other. It is the place where the unity of the next level touches the three parts, out of which the unconscious level produced that what could become Conscious.

Your Work has to be clear for yourself, and can only remain clear by constant application. You must not and you need not be confused. When each moment that does come and could exist for you is taken out of time, which is unique in your own subjectivity, and because of the quality of a Moment being Objective, it cannot be mixed. It is heterogeneous as a concept. Almost, I would say,

a Moment doesn't want to have anything to do with a time length, or a concept like a second. They don't belong into the same -- to the same family.

When you talk at meetings, you must remember yourself first: the way you come and then sit, the way you then remember, the way you then listen, the way you then let penetrate whatever you listen to. And you convert yourself; you bring yourself up to a very definite level, by simply having a wish to exclude extraneous things, which at that time do not count; and you don't want them to count, because a meeting is for the discussion of your inner Life.

As soon as one dwells too much on ordinary, outside conditions, you should have the strength to ask a person who is doing that to stop. You must have a conviction for yourself of what you wish, and you should say to someone else, "I don't wish that for me. Why do you talk about your ordinary affairs? Leave them outside the door. I came here to commune, to use that phrase, with Infinity. I come here to try to find out the secrets of my heart. I wish to be here among friends who can understand such common cause, and for which we then unite and start to speak a language of our own, and not of the rest of the world. Leave all discussions of yourself, with which you are familiar in your own life, which in your own ordinary life you use to communicate with other people, even your friends once in a while, leave such language now outside. I want, when I come; and I beg you to help me to maintain it; I want that what can feed me, because I am empty and I want to be filled."

If you could remember such things, if when you have a meeting

again, if when you talk to new people; who have no Sebastopol meeting where I can be, as you know, because I will be in Seattle next week. But for that, I thought, maybe Saturday, some of those Sebastopolians can come here, if they win--want to. We can again talk, maybe a little more about Work itself, or maybe even some questions or whatever it may be, to stimulate that, how to answer, what to do for them, how to be oneself when you answer, and what is required of you. But you see, that is to the outside world of a different kind of a meeting.

Group I is so entirely different. There's such a tremendous gap between Group II and Group I. Group I is Holy territory. It is an enclosure. It has a gate. You must not open it too much to people, just to let them in because they are nice. Nicety is not a requirement for Group I. Sincerity, honesty in expression, being able to show, through one's feeling, the sincerity of a wish to grow up and away from that what is unconsciousness, to the extent that Mother Nature will allow you gradually to leave her alone, and that she will ask you to go on your own way.

Do not mix your Group I too much with people who do not really belong. You have not been very careful about it. I think you should be much more careful. Simply because someone else would like it, does not mean you have to say yes. Consider the contribution of such a person. What can they bring to the Group as a whole? How can they help to maintain a level? What is there in them that they are willing to sacrifice as payment for the privilege of being able to hear you, yourself, talk about esoteric knowledge and your attempts, real attempts, of wanting to Wake Up with this

little 'I', that is there when you make it?

What else will I say? What is it that I can honestly ask you to do? Why do you think that we do talk about these kind of Ideas? They are the last one talks about before one dies. They are the ones as Ideas one wants to say, just at the last moment, "Don't let me forget. Remember yourself." So that practically everything of ordinary life has been said already, ten thousand times over, but these kind of words they are rare and precious, and you wait almost until the last moment, and then you want to say it because it has to be said. You don't want to have it forgotten. But then there is that kind of emphasis, and knowing then that it is precious for you, the other, who hears it, must acknowledge it. That's why you have to be so careful about membership in Group I. If they really don't belong, they drag you down. Well, I've talked about that enough.

Next week, I hope to be back for Thursday again. Then the following day, the Friday; I hope I'm correct; I will go to Santa Fe, yes.

So, next week we can talk again; and maybe you can remember what we said, what I tried to say, in the way I said it, in the way I tried to make you feel, that a Group I is a very important Group; and that your inner Life remains at stake, either yes or no.

And if you want to expect anything from this Land, and from the people who could come, and don't, and where you do not know the reason why they don't, look into yourself first. If you give an example, they will come. You can make it attractive, to use that word, because something in you can be there for them to see.

You can be, if you wish, be spirited, to let it flow over as a spiritual existence, which must be acknowledged when it is Conscious, which comes from you, telling whoever it is, "Repent ye," because the time will come, and may even be now, but without any Cassandra saying that it will come, then and then, not knowing, not dwelling too much on that, because that would be future.

Dwell only on what is now as the acceptable time, that now you must come to the realization that Work is worthwhile, and that it is a solution which is offered to you, and which you can understand because it is simple. You don't have to study. There are no theological terms that are necessary to put in your mind, and to repeat them a thousand times like an Ave Maria. You use your ordinary day for your bread, and you ask the blessings of the Lord to change ordinary life into manna from Heaven. You will give that, whatever you can give, at whatever level of value, and ask God to bless it by His Grace, to make it available as food for your Kesdjanian body.

We will have a few more days here. Monday I hope to go to Seattle. We will talk a little more on Saturday, but you must come to Work. You don't use this Land enough. I do not know why. It's beautiful. Whenever I look at it, and I come to this room, I say to myself, "How lovely. How beautiful." because I know how much energy, care, devotion and love went into this building. I've seen it grow. I know how it was in the beginning. It is more beautiful, and all the time, thoughts and feelings will go into it, because we wish it.

We want a Group. In your most precious moments you understand

that a Group could exist, and you are willing to make sacrifices. Of course I know that. I'm only reminding you that there are perhaps more opportunities than you now can think of; and that you should be open to such opportunities; and that it might require to set aside certain things of your ordinary selfishness, or even what other people might call 'crazy nonsense'; but that you would come to help build; to come Saturday if you can, also; to come and stay overnight, if you can, if you're healthy enough; and to make days of Work, to help each other that way, in the building and working together, physically. You will work together mentally, after a little while. It will take quite some time before you will work together emotionally, but still that is necessary for the maintenance, because that produces a force of energy which carries you over all obstacles, and will make you grow in time.

See, I hope this for all of you. I'm sorry I cannot be here so often. I would love to be here. It is just a little difficult. Keep this Land. Keep it beautiful. Help each other to maintain it. Don't destroy it. Don't destroy what already exists. Be careful. Try to remember it, and it will be a central point that will help you to stay together more. When many other things might fail, then this Land is like a Holy Land.

So what is today? Thursday. And Friday tomorrow. Do not expect me to talk too much to you individually. I will try on Saturday or Sunday, of course, to be here, but try to make it easy for me. I need a little bit of my own energy to be spent for myself. I've made that promise to myself. So, try to help me.

How will your life be five years from now? Ten years? What will happen to all of you? Where will you be? But wherever you are, with what will you be? What is it that you are laying up as treasures within yourself? Keep to the clarity of the simplicity of the few words we use as 'ABC', or a definition, 'to have God with one in the presence of one's heart'. Whichever way you wish to use them, such terms, mixed together or separate, the aim is constantly self knowledge of the things unseen, which can be uncovered, and then can produce more and more perception - extrasensory - two extra senses becoming perceptive as attributes of a Kesdjanian Body and a Soul. Such aims for man on Earth are possible, and are within his reach. I would say it is required of him to walk, to strive towards that, to reach what he can now, not postponing, and to kill more and more, the consequences of that accursed organ of unconsciousness, which has been put into us, because we happen to be on the unfortunate planet Earth.

So take care of yourself. Have a good evening. Have a good day tomorrow. See you Saturday. Come. Don't stay away.

Good night, all of you.

TAPE ENDS